The MEDICAL MISSIONARY

The Angel of the Lord Declared Unto Mary and She Conceived of the Holy Ghost

Vol. V MAY, 1932 No. 8

CAUSE OF OUR JOY

OUR Society is dedicated to Our Lady under the glorious title: "Cause of Our Joy." Why did we choose this beautiful invocation? Because this title expresses honor and love and trust in her; because through it we acknowledge our indebtedness to *her,* for uttering the great "fiat" by which she accepted the Motherhood of God. Addressing her as the "Cause of Our Joy," expresses everything: that she is the Mother of our Redeemer, the dispenser of all grace, the mother of angels and of men, our tainted nature's solitary boast.

By divinely inspired words, she was called "Blessed Among Women." She is the glory and the model of womanhood. The closer she is imitated by women, the nearer do they come to the ideal of womanhood.

As missionaries, working among the women of the Orient, it is our duty and our privilege and our hope to penetrate their lives with a realization of the dignity and the task which God in His Providence and Wisdom has assigned to them in the social scheme of this world, in order to fulfill His will and their eternal destiny. As Catholic Missionaries, we have in this endeavor, an advantage without measure over protestant missionaries. We have a guiding star, a perfect model, a pattern for every phase of life.

To maidenhood we can point her out as the one who was pure, was humble and the ready handmaid to do the will of God in all things.

Unto God's will she brought devout respect,
Profound simplicity of intellect,
  And supreme patience. From her mother's knee
  Faithful and hopeful; wise in charity;
Strong in grave peace; in pity circumspect.
So held she through her girlhood; as it were
  An angel-watered lily, that near God
  Grows and is quiet.

—Dante Gabriel Rossetti.

MARY'S HOME

To wives and mothers, Mary's life in Bethlehem and Nazareth teaches how to fulfill their vocation. In a talk to Catholic mothers, Bishop Vaughan recently said: "Upon Catholic mothers more than upon others, does the salvation of the world depend, for they know the whole of God's plan and the full extent of His secret, which is, that the happiness of the world is bound up intimately with the holiness and happiness of the home and that only those homes are truly happy which copy the pattern of Bethlehem and Nazareth.

"In giving you the privilege of holy motherhood, God does indeed give you trials and crosses, but St. Paul expressly tells you that if you accept them, they themselves will procure your crown of glory.

"To be a good wife and mother is to merit Heaven. It is a vocation as real as the missioners' or the martyrs'.

"Let your homes be such," the bishop continued, "that Jesus Christ would literally feel at home in them if He visited them. Let every action, every word, every ornament in them be such as He would be able to say 'I like that.' Let your children be such as He would ask to be allowed to take them into His arms and bless.

"Our Lord loved His Mother for what she was to Him, but quite as much for what she was to be to all His brethren. In that second part of Mary's Motherhood you share, when you devote yourselves to your children, for Jesus, Who loves them, loves you in a special way for the good you do to them.

"You are fulfilling your vocation worthily if your home is another Nazareth. As you serve within your homes, a grace and blessing flows from your every action, a grace which is not your own but which flows from the hands of Mary, the real invisible Mother of your children and the love your children bear towards you, is a reflection of Jesus and Mary.

"St. Joseph is the guardian and protector of your home, as he was of Mary, for all that Mary did, fell under his protection and it is Mary who is mothering your home all the time."

How the lives of millions and millions could be made happier, if the wives and mothers would preside in their homes after the example of Mary. That keeping of the women in subjection and treating them as inferior beings would be a thing of the heathen past, while the men would not have to fear the loss of their love for them and their reliance on them which they rightly deserve, if they themselves are good.

The writer, when still in India, was very much impressed with a remark made to her several times by men when entrusted with patients: "Do not spoil our women," they said. This was as much as to say, "we confide our women, who are good, docile, ignorant, to your influence; we are glad if you will relieve them of their suffering, but do not make them discontented, independent; do not tear them away from us." The writer understood fully what "do not spoil our women" meant and has a deep realization of what a delicate, difficult task the right emancipation of women is.

If the pagan men would know the model the Catholic Church sets up for womanhood, they would not hesitate in the least to entrust them to us; but unfortunately they sometimes see in Christian women things which are not Christian, but because they are said or done by Christians, are attributed to Christianity.

Recently the writer met Sisters whose work in

Africa is to train native girls for Christian marriage. What a beautiful missionary vocation and of how far-reaching effects down the centuries.

THE PUBLIC LIFE OF OUR LADY

According to the tenets and practices of the majority of non-Christian religions, much to their loss, a share in public life is denied to women. As Our Lady is a model for every phase of womanhood, it is interesting and profitable to consider if and what share she took in public life.

If by public life is meant the taking part in work for the common good, then of all women, she had the most prominent and the most fruitful public life. And how did she do it? Her very childhood was lived in the temple; thereby she was part of a public institution. While still a maiden, the divine purpose was unfolded to her and her "Work of Ages," the bitter road from the manger to the cross, foreshown to her. Her participation in the Redemption was the greatest public work ever accomplished by any human creature. It could all have been done in a way that Our Lady would have been completely secluded, never seen, nor heard by anyone. But such was not her way.

OUR LADY OF LIGHT

Old, much treasured statue at the Medical Mission House. A light is kept burning before it day and night, as Our Lady is said to have appeared to the original owner and to have asked him to burn a light before it.

She allowed the shepherds and the magi to adore the Infant in her arms; she fled with St. Joseph over fields and deserts into Egypt. She mingled with the women on the way to the temple in Jerusalem. She hastened over the hills to congratulate and comfort the mother of the Precursor. She graced the wedding of Cana not only with her presence, but asked our Lord's miraculous intercession to save embarrassment and to gladden the guests. She did not conceal her sadness and sympathy for the suffering of her divine Son by remaining hidden, but she went forth to meet the Man of Sorrows, laden with the Cross. She stood at the gaze of a few friends and a crowd of jeering foes, on the most prominent platform ever seen in the world: at the foot of the Cross. She remained to receive the lifeless body of her Son into her bosom before burial.

She prayed with the Apostles in the Cenacle and received the Holy Ghost with them. During the remaining years of her life on earth in the house of St. John, the interests of the infant Church were her interests.

Our Lady's life was by no means a life of strict seclusion, but in her public life there was nothing that had not as purpose the love or service of Her Divine Son.

The innumerable thousands of women who consecrate their lives to the love and service of God in the cloister and out of it, imitate so to say in a small measure Our Lady in her public life, for the good of mankind. Their work, be it to teach, or to heal, to harbor, to feed, or to clothe the poor, to pray or to do anything else for others, is in keeping with the imitation of our Model, the Virgin Mother of God. Not one of the least results of spreading devotion to Our Lady in mission countries will be, that in imitation of her, more and more women will become desirous of rendering such service and thereby help in the conversion and social betterment of their own race.

A. D.

THE MISSION INTENTION OF THE APOSTLESHIP OF PRAYER FOR THE MONTH OF MAY

Mission Study Circles

Perhaps one of the most hopeful signs for the progress of mission work in our day, are the mission study circles. The most far-reaching and very splendidly organized Mission Study Circles are those of the Student Mission Crusade and similar organizations.

With the slogan, "the World to the Sacred Heart and the Sacred Heart for the World," Catholic Students by thousands and thousands, endeavor to study the what and wherefore of missions in order to equip themselves for life with a practical interest in the spread of God's kingdom on earth. As a result, Crusaders will become missionaries in ever-increasing numbers; Crusaders will give more and more spontaneously and cheerfully their spiritual and temporal alms to make possible the work of the laborers in the field.

It is really inspiring to go to a Student Mission Crusade Convention and witness the earnestness and zeal and ingenuity and knowledge of the young Crusaders.

Outside of schools there are many mission circles, but to what extent, they are also study circles, is not easy to determine. We have a Medical Mission circle in Harrisburg. The President, Miss Katherine Hemler, has a splendid method of keeping the members informed by reading at each meeting parts of our magazine or of letters.

It is easy to see that the more people know of the real meaning and work of the missions, the more they will realize the vastness and the worthwhileness of the task and the more they will identify themselves with the work according to the measure of their capacity by prayer and alms, provided of course, that their

(*Continued on page* 6)

The MEDICAL MISSIONARY

Published with ecclesiastical approbation ten times a year by the Society of Catholic Medical Missionaries, Inc., Brookland, Washington, D. C., in the interest of Medical Missions and Women of the Orient. Subscription, $1 per year.
Editor: Dr. Anna Dengel. Telephone: Decatur 3161

"Entered as second-class matter September 11, 1928, at the post office at Washington, D. C., under the Act of March 3, 1879."

AFGHANISTAN, MAHOMET'S LAST STRONGHOLD*

By Rev. George J. Blatter

PESHAWAR lies about 100 miles northwest of Rawalpindi. It counts some 150,000 inhabitants and has been an important city on that dreary rock-strewn plain at the foot of a barren Himalayan mountain spur and only nine miles from the ancient Khyber pass. It probably harbored the troops of Alexander the Great when he invaded India 320 years before Christ. A large cantonment of the British Army adjoins the native city on the north and is itself a beautiful city with wide avenues and parks, made possible by copious irrigation from the Kabul River.

Father Joseph Devlin, from Mill Hill, is army chaplain there and at the same time pastor of the native converts. The spacious church and bungalow were built by the Capuchins some 40 years ago. The Presentation sisters conduct the school. The whole is situated on the Mall in a beautiful part of the cantonment. The question of conveyance to Kabul proved to be one of easy solution. Across the street from the parsonage was the commission house of G. K. Gai, a Parsee merchant, who delivers most of the supplies ordered by the government officials at Kabul. He readily consented to give me passage on one of his lorries or auto trucks. But the desired accommodation was not feasible until more than a week later on July 23, 1930. Meanwhile one of the good parishoners, who was superintendent of telegraphs, showed me in several auto rides the different parts of Peshawar and the surrounding country. Here, as everywhere in India, the British have built magnificent roads, lined with trees. There is no doubt in my mind, that colonization by the British and other Christian nations, though managed for aggrandizement and economic advantage, is intended by Providence as a means to open up infidel countries for the advance of the true faith and gradual establishment of the Church of Christ. The vaunted religious speculation in mystic metaphysics and religious practices of the Orient are nothing else than a frothy exaggeration of old heathen philosophy similar to aristotelian and platonic teachings, surfeited by touches of much perverted doctrines from the old and new testament, the only really authentic written record of true religion gradually revealed through the ages by the Creator of man and the universe. All power of advance in civilizing the world inherent in Mohammedanism and in the other maunderings of Asia, has long ago been exhausted and is awaiting the vast awakening influence of the infinite living truths growing upon the world and all mankind through Christ, the eternal King. Only when this dispensation of living truth has sufficiently permeated Asia and Africa, will it be time to talk of freedom for many of these regions.

CARAVAN TRAVELLING OVER THE KHYBER PASS

A double macadamized road winds over the Khyber Pass clear up to the Afghan border. Swiftly in the bright early morning sunlight of July 23, 1930, the lorry took us over the rockstrewn plain up to Jamrud, the frowning fort guarding the Indian entrance into the Khyber Mountain. It is only nine miles from Peshawar, the first one of a series of fortifications stretching some 30 miles over the desolate mountain spur. Winding along with the twin roads, is also a railroad advancing some 29 miles from Peshawar towards the border. The whole is under military control to hold in check the marauding tribes of the border and the surrounding country. The railroad is exclusively for military purposes, and is one of the most admirable engineering feats of modern times. Up and around the rugged dark mountain sides, redoubling on our tracks in the narrowing and precipitous gulches, past four or five forts and cantonments, higher and higher we climbed through varying bright sunlight and deep shadows cast by the towering cliffs, until we reached a bar across the road, forbidding further progress. John Bull had put up a sign to caution against trespassing. The two lorry men and myself were obliged to show our passes to British officials occupying a small bungalow on the right. As I had the stamp as well of the Afghan embassy as of the British commissioner in Peshawar, no objection was made and we entered Afghan territory at about 9 o'clock in the morning.

The road now began to get rough and showed considerable neglect. To the right opened up a wide plain and

* Continued from the April issue.

the waters of the Kabul River gleamed at the foot of the circling mountains in the distance. About four miles further lies an Afghan town of mud huts, where the custom officials again examined our passes. The manager invited me to his quarters on the hill to the left and showed great friendliness, offering cooling drinks. Of course we had to communicate more by signs than by words; but our way was now cleared to Kabul, as far as the Afghan Government was concerned.

My place on the lorry was to the right of the driver, for Indian drivers sit to the left. He and his helper were natives of Peshawar and showed themselves experts in handling their machine. Although the roads were in bad condition most of the way, we had no puncture or other trouble during the whole trip. The morning sun was getting hotter and hotter and by noon the wide Kabul valley was a seething oven. The rockstrewn reaches were entirely without vegetation except in rare spots, where water trickled from some ridge or hillside.

We stopped two hours at noon beneath a group of pepper trees near a well at the side of a Mohammedan burying ground before rising again into hill country. Occasionally we forded scant rills of running water, which in the rainy seasons were swift rivers. Many of the bridges over these river beds were in ruins. Wandering caravans or natives with their herds of sheep or goats and occasional camels passed us. In the bright afternoon sun, at one of the larger streams, a numerous group of herders and drivers were lying in the shade of rude leaf sheds around a vender of melons of different kinds. We joined them in the melon feast. A few miles further, the valley widened out to fertile and wooded stretches. For ten miles we progressed under shade trees lining both sides of the road into Jelalabad, where the king and his predecessors possessed summer palaces and widespread parks. Jelalabad is quite a city with many pretentious buildings and residences for the natives of the Amirs and their wives and prominent Afghan chiefs. But many of these buildings were in ruins, showing that there had been fierce fighting between the different pretenders of the throne after the flight of Amanulla in 1928. The fertile stretches reached to more than ten miles beyond, to Imla, another residence town; for the more abundant water supply through all this river valley permits of copious irrigation. As the sun neared the horizon, we frequently passed devout moslem performing their ablutions and their devotions toward the setting sun. The shades of night were falling, when we entered a beautiful park around a dak bungalow much like a fine modern dwelling house, near another of the king's palaces. One of the parkways showed a row of servant's quarters, and a score of attendants surrounded the lorry to receive me as the guest and see to my comfort. The bungalow was put at my disposal while supper and bedding was being prepared. The bungalow contained no furniture except an arrangement for a dipper bath, which I was glad to make use of, after the sweltering heat of the day's journey. In due time a copious supper of rice and chicken was forthcoming, and at my request the bedding was spread on a charpoy under the leafy dome of the trees. I certainly would never have expected such a romantic night's rest under the dappelled moon shade for my first night in forbidden Afghanistan.

AFRIDIS, INHABITANTS OF NO MAN'S LAND ON THE BORDER OF AFGHANISTAN

Early in the fresh morning we sped through winding upland roads, past occasional oases of green, where trickling water would allow of more or less irrigation. But for the most part, two remaining mountain passes showed but arid country, streaked with mountainous shale and lime formations. After overcoming ten miles of a bleak and dreary wilderness up in the clouds, we came to Kolali station, where a dozen or more of motor trucks seemed to have come to halt for the noon rest and were supplied with the chapati and rice stew by the keepers of a half dozen of rude stalls or open shelters. But the cause of their gathering here was quite different: some of them had been laid up here two or three days for fear of reported armed raiders some 20 miles farther along the highway. None of the lorries stopping there were from Kabul; but like ourselves were headed for the capital. My two drivers soon informed me, that they dared not go on. Though I urged them to proceed in disregard of the rumor which had intimidated the others, they made arrangements for a permanent stop with the rest. As I had no means of certifying whether the danger was real or not I had to acquiesce, and I spent the afternoon on one of the rude charpoys, which I requisitioned and placed under the scanty shade of a few trees along a small rill flowing from a nearby spring. The motley crew of drivers and Afghan villagers lounged away the day talking or sleeping. No fighting or quarrelling arose, or drunkenness or disorder; in many ways, the ordinary life of these people seems to be a much more regular one than of their brethren in so-called civilization, with

their craving for diversion. In the evening confirmation of the rumor of the raid was brought by a truckful of travelers altogether stripped of their baggage, who also said that one of them had been shot. I began to resign myself to a possible return to Imla or a sojourn at this forsaken station of more or less duration. The chilly night was passed alone beside the road in broken snatches of sleep midst wild sounds and surroundings.

But as the sun peered over the mountains another lorry arrived from Kabul, reporting a clear road and free passage. Immediately one of the waiting auto trucks got ready for proceeding, while my own drivers and the rest refused to start, not trusting the report. As they saw me urging the departing drivers to give me passage, though in vain for want of room, my own men were finally induced to hazard the journey. The morning hours brought us through a stretch of upland with more frequent signs of vegetation and habitation, then over the second pass to our nooning halt near a copious spring. After climbing over a still higher pass into the winding Kabul valley, the city itself came into view.

At several stations while traversing the copiously irrigated outskirts of Kabul, we were held up by custom and pass revision. The more modern parks, racing and sport grounds were extended into these outskirts by the late Amanulla Khan. Through the narrow bazaar streets we reached the ramshackle custom house, where I was treated with great consideration.

At Rawalpindi a young official had promised to write recommending me to an attaché of the British Legation, as his wife was a Catholic and would be glad to meet a priest. But when the tonga had landed me at the fine legation buildings and grounds and I had presented my card to the captain, he laughed, saying that he had not received any letter and that he was not and had never been married, nor had he had any previous notice of my intended visit to Kabul, which he would not have believed possible. Of course, the best I could do was to laugh at the joke myself. However he soon returned with a most kind invitation from his Excellency, the Minister Machonackie, himself, kindly inviting me to stay for a few days at the legation, until I should have found the necessary accommodation through the Afghan Foreign Department. This was handsome behavior toward the American stranger, which I gratefully welcomed and wish again to acknowledge herewith; also the four days in which I was entertained as guest by his Excellency and his four most pleasant attachés. The embassy is housed in a most beautifully appointed modern colonial building and park three miles northeast from the king's Ark. The evenings were pleasantly spent in billiards, enhanced by a copious selection of classic phonograph records. Several times also these liberal minded gentlemen listened courteously to my discussions on the new vitessent philosophy and other subjects from the Catholic viewpoint. It was their opinion that my stay in Kabul as a Catholic priest was hazardous in the extreme on account of the danger of some fanatic outbreak of the mullahs or the natives.

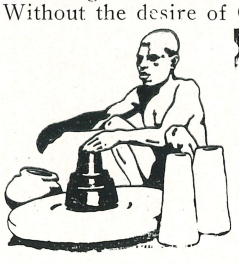
His Excellency placed an auto and chauffeur at my disposal for seeing the city and making introductory visits to Europeans and the other embassies. To facilitate these visits, he invited Mr. Hans Bogen, a German Catholic, whom I had met several times in Rome and who had preceded me as business agent of the Afghanische Gesellschaft, Hamburg, to Kabul. Mr. Bogen readily acted as my introducer to nearly all the Europeans and the embassies in Kabul. On account of the late revolutions only the Turkish, the Persian and the Russian legations were complete. The English, the French and the German were only partially represented, the Italian not at all. There are no other legations or consuls in Afghanistan. The Turkish and Persian ambassadors showed me especial consideration as a Catholic priest. Mr. H. Gaire, the French representative and Dr. Pauschart and his young wife of Germany, the only European woman who braved all the uprisings since Amanulla's flight, as well as Mr. Stark, the Russian minister, also received me very kindly, all of them wondering that I had succeeded in entering Kabul and expressing doubts about my safety. On Mondays, Tuesdays, Wednesdays and Fridays and Saturdays of every week during my stay, I continued to accept their invitations for tea at 5 o'clock, which were always connected with bridge or tennis or chess. On my first visit to Mr. Stark, I asked him, whether really the Soviet Government expected to abolish religion in Russia and ventured the assertion that sooner or later the ingrained religious feeling of the Russians would be roused and sweep away all such projects like chaff in a storm. This must have seemed bold to the minister and was immediately controverted. The Turkish, Persian, and Russian legations occupied beautiful grounds and buildings more near the Ark, the German over two miles to the southwest. The Ark, or residence and government quarters, and the embassies form a sort of three-quarter circle around the rude native quarters and bazaars of Kabul. They are of new and modern construction and are connected with wide avenues, gardens and parkways, built by the last three or four Amirs of Afghanistan. Interspersed between them are such public buildings, manufacturing, army and munition plants as Amanulla and his father and grandfather, Abderaman Khan managed to construct in the last 50 years. Though all embassies as well as some of the Afghan officials showed more or less apprehension at my protracted stay, all of them nevertheless treated me very courteously. The same holds true of the other Europeans. Of the French there were two engaged in scientific excavation of ancient ruins, the radio operator, and some teachers in the public high school; of the Germans there were four business men; and Dr. Pauschart and his young wife. Of the Russians there were quite a number of exiles living among the natives; there were no English private residents, no Italians nor of any other nationality, except three Americans, myself, and for a few weeks Mr. Russell, of the *Baltimore Sun,* and a New York-Chicago Jew, trying to put through some kind of syndicate deal which he refused to specify. He had come by aeroplane from the Russian railway terminus on the Afghan border, some 90 miles north of Herat. Some of these Europeans are Catholics and the Parsee importer for the government, Rustonjii, told me that there are a number of Indians from the old Catholic settlements of South India scattered among the Afghan business people and other employers. He himself had some of them in his service. Although the number of Catholics is necessarily small, it has no doubt grown in the last two years, as the fear of revolution is giving way to greater security and the full personell of the different embassies is being supplied. Hence the residence of a Catholic priest in Kabul is well justified, and would be justified solely as a necessary preliminary toward breaking down and softening the Mohammedan prejudice in Afghanistan as in all other moslem countries. The Afghan Foundations and this resultant journey of mine must certainly be considered as a very timely beginning for future Christ work in this wild and vast region of central Asia. In such great pursuits, it is poor judgment to despise or condemn small beginnings.

(To be continued)

CAUSE OF OUR JOY

(Continued from page 3)

knowledge be kindled with a spark of the love of God. Without the desire of God's glory and the salvation of souls, knowledge would not be a great lever, but the two combined are a wonderful force.



To pray for the growth and productiveness of Mission study circles is real mission work, because through them much can be achieved with the help and grace of God.

THE SOCIETY AT HOME AND ABROAD

WASHINGTON

DURING the last month Sister Alma Lalinsky, from Canton, Ohio, who is studying medicine at the Women's Medical College in Philadelphia, Pa., was awarded the Dr. Julia P. Horton Memorial Scholarship. Dr. Horton, from Philadelphia, died when still a young physician. Her delicate health prevented her from carrying out her great desire of devoting her profession to the sick and poor in the missions. The scholarship in a sense realizes her ambition in others.

SISTER ALMA LALINSKY

We are also fortunate in having two scholarships this year in Trinity College, Washington, D. C., for the pre-medical course. We owe this to the great kindness and generosity of the Sisters of Notre Dame of Namur who conduct it.

ENGLAND

St. Helen's, in Winchcombe, which was kindly lent to us by Miss Willis until we can find permanent quarters has now eight inhabitants, which means that it is full to the brim. It is high time for us to redouble our prayers to St. Joseph to remind him of the need of a suitable house soon, even very soon. May we ask our readers to help us to pray.

RAWALPINDI

Sister Margaret Mary writes:

"Many patients left early in Holy Week, so that we could practise singing and attend the Holy Week services in our chapel. A heavy rain and hail settled the dust and cleared the air for Easter, which was really grand.

"The Easter baby waited till 1 p. m. so we could have our Easter dinner in peace. An hour later a Sikh lady appeared, shortly after a septic case from a village, and at 4 p. m. a bad obstetric case, who suffered from acute neuritis as well. Doctor Lyons was called to one case after another. We did manage Benediction. At 8 p. m. we had a Caesarian. At 11 p. m. we had a good cup of coffee, peeked at the mail, which came in the evening and called it a glorious Easter. We all had a little Easter angel. Mine was baptized on Holy Saturday.

"On that day also our chaplain baptized our youngest nurse. She is now Agnes. Last year her sister Dolores came into the fold. She is also a pupil nurse here.

"We had quite a little earthquake here today. Another event is, that the patients have a tap in the purdah garden. Taps are very precious things here. The additional one will be a great boon for the patients."

THE CATHOLIC MEDICAL MISSION MANUAL

The Medical Mission Board, 8-10 West 17th Street, New York, published recently a splendid guide to the making of surgical dressings and hospital garments, baby layettes for refugee and sick children, etc.

The instructions and excellent drawings were furnished by Mrs. Elmer Reinoehl, who is the President of our Auxiliary in Washington.

The Medical Mission Board also launched recently a publication of its own "The Medical Mission News." It is a very welcome addition to Medical Mission literature which is still extremely scant.

The Medical Mission Board has as its purpose to assist all those who are engaged in the work of the care of the sick in the home and foreign missions. Our hospital in Rawalpindi has received very generous supplies of medicines and equipment through the kindness of Rev. Father Garesché, S.J., who is the director. From the reports of the Medical Mission Board one can see what organized effort can achieve.

THE EUCHARISTIC CONGRESS

The mother of our pilgrim, Daniel Buckley, from Lawrence, Mass., has decided to go with Daniel to the Eucharistic Congress. So we have two pilgrims instead of one, which delights us very much. The Editor hopes to make their acquaintance in Dublin. She would also be very pleased to meet any other friends or subscribers. The following address will reach her: Carrigbarre, Villiers Rd., Rathgar, Ireland.

On an excursion to Mt. Vernon

HEALTH AND DISEASE MODIFIED BY TROPICAL CONDITIONS*

IN the April number we dealt with the effect of tropical conditions on the digestive, respiratory, circulatory, and nervous systems as described by J. Kirk, M.D., in the *Indian Medical Gazette*. In this issue we add points of further interest to those who intend to go or are actually in the tropics.

The Importance of Taking a Sufficient Amount of Fluids

There is a marked diminution in the totals of normal excretion products, urea, chlorides, etc. The consequence is therefore an excess of work thrown on the liver. The European needs a large amount of fluid and the "east of Suez" thirst appears to be not without good reason for its gratification.

Dr. Kirk says, that according to his experience, an average quantity of highly diluted whiskey and soda, as taken by Englishmen in the tropics, is a good means of taking sufficient fluid, which flushes the kidneys and maintains a good head of pressure in the arterioles of the excreting glomeruli with a resulting level of general good health which to a very great extent nullifies the poisonous effect of the alcohol consumed. The draw back of the total abstainer is not so much that he is a total abstainer, but that he does not take enough fluid.

The Work of the Skin

The excretory function of the skin is much more active in the tropics than in the temperate zones. The sweat glands are hard worked and a marked hypertrophy follows. The blood capillaries are dilated and active. Generally speaking, the skin function in hot countries has a rôle not incomparable to that of the kidneys in the colder regions. This fact is of great importance in the pathology and treatment of tropical disease, and especially of those acute conditions resulting in heat stroke, insolation, etc. The tropical pallor so characteristic of tropical residents is said to be due to a hypertrophy of the epidermal cell layer and a consequent obscuring of the capillaries in the true skin. There may be some truth in this, but my experience shows that where there is no definite anaemia, it is generally due to the universal dread of exposure to the sun, and this is especially true of women and children. They remain indoors most of the day till the sun is low down on the horizon. On the other hand, planters, sailors, soldiers, and outdoor workers generally, rarely show this pallor. There is no doubt that the avoidance of sun exposure is carried too far, to the serious detriment of health and vigor, and this is especially true in the case of children.

The Effects of the Sun

On the other hand, investigation shows that tropical sunlight has its very injurious side due to the excess action of the ultra-violet-end rays of the solar spectrum. Over-exposure to these rays has a direct pathological effect on the nervous system and produces definite morbid phenomena, such as general debility, anaemia, and various nervous dycrasies. Though the path of penetration may be general, the most direct effects are on the ocular tissues. Conditions such as conjunctival congestion with a secondary oedema and microbic infection simulating an acute trachoma, are not uncommon. A ciliary congestion may result, giving the appearance of an early iritis. The common occurrence of cataract in these sun-swept regions is in my opinion often a direct sequence of the constant and continuous action of the excess ultra-violet rays in the cloudless and dazzling atmosphere.

The Blood

There is generally a decrease in the amount of haemoglobin. Dr. Kirk, who made an extensive investigation, found an average reduction of 10 to 15 per cent in Europeans during a year or more of tropical residence. Europeans on arrival from home usually have approximately normal readings, but in a few months these gradually decreased till a tropical normal was reached of about 80 per cent in men and 75 per cent in women.

What the Wet Bulb Thermometer Shows

This is undoubtedly one of the most important factors in the attainment of physical well-being or otherwise in the tropics. There are frequently torrential rains and a resulting high humidity of the atmosphere, and it must be remembered that the higher the temperature the larger the amount of moisture the air can absorb and retain. Therefore a high wet bulb thermometer involves serious deleterious effects on the animal functions especially that of the toxin-elimination mechanism. The important avenue of the skin excretory apparatus is liable to be thrown out of gear and consequently extra work is thrown upon the excretory function of the lung, and the hot, damp air with little stimulative powers further handicaps this important lung function, and with these two important excretory organs clogged and inefficient, an acute or subacute intoxication results with a general malaise, a rapid high-tension pulse, intense headache, and often syncope. How can we prevent this vicious circle? Nature helps by the passage of those great air currents, the trade winds or monsoons, or the local "sumatras, pamperras," etc. which are the salvation of the moisture-laden regions adjacent to the tropical seas, and the dwellers in these countries must follow the leading of nature by the provision of free and untrammelled ventillation wherever possible, open spaces, wide streets, lofty airy rooms, the avoidance of a near pallisade of trees and other vegetation which screen dwelling houses from the free access of air. The universal use of electric fans or the punkah are most helpful in maintaining a high standard of health and efficiency in warm countries for if the air is kept in gentle continuous motion the deleterious effects of hot, moist, still air are largely neutralized. Where possible the overhead electric fan is by far the most efficient form of ventilation and air stirrer, but it must be carefully placed and revolved at a suitable speed. The object is not to produce a chilling draught but a gentle steady breeze well overhead.

In the next issue we shall give brief notes on some common bacterial diseases from the point of view of their modification by the conditions of tropical environment.

The Society of Catholic Medical Missionaries, Inc., is a religious community, whose members devote themselves to the care of the sick in the Missions. For information, please apply to the Catholic Medical Mission House, Brookland, Washington, D. C., or abroad to St. Helens, Winchcombe Glo, England.

* Continued from the April number.